THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI — *February 13, 1945* — VOLUME LXIV - No. 4

Regimental Chapel, Engineers, Alaska

Captain Roland R. Lemke, chaplain, sends us the splendid photograph of the regional chapel of the engineers in Alaska which forms the frontispiece in this issue.

Mrs. Elizabeth Wilde, 86, a member of Immanuel Lutheran Church, Williamsburg, Iowa, a widow for forty-four years, enjoys the distinction of being a great-great-grandmother. She has seven children, thirty-three grandchildren, thirty-five great-grandchildren, and one great-great-grandchild, born September, 1944.

Haile Selassie, emperor of Ethiopia, is reported to have placed severe restrictions on the work of foreign missionaries in his country. Regions in which chiefly members of the Coptic Christian Church live are entirely closed to missionaries. Foreign mission societies may maintain hospitals and schools in them, but without trying to gain adherents for the Church which they represent.

"Can Catholicism Win America," an instructive series of eight articles which recently appeared in *The Christian Century,* has been reprinted and is available at the cost of 25 cents each; 5 for $1; 10 or more at 15 cents each; 100 or more at 10 cents each. Orders may be sent to *The Christian Century,* 407 S. Dearborn St., Chicago 5, Ill.

Dr. Theodore Engelder, Professor of Dogmatics at our Concordia Seminary, St. Louis, on January 21 observed his eightieth birthday. The Doctor, in spite of his years, is blessed with good health, and his undiminished mental alertness is attested by the appearance, during the eightieth year of his life, of his exhaustive work *Scripture Cannot Be Broken.*

Inspiring patterns for sharing with the Lord what He has given us are often furnished by our mission congregations. Redeemer Lutheran Church, Hardin, Mont., the Rev. Arnold E. Gierke, pastor, in 1944 received contributions totaling $74.82 per communicant member. $14.30 was the average for the budget and $8.51 for non-budget endeavors. There are no war industries in Hardin, and the congregation has no wealthy folk.

The special convention of representatives of the Ev. Luth. Joint Synod of Wisconsin and Other States, assembled in St. Matthew's Church at Milwaukee, Wis., January 17—18, resolved to gather a $1,000,000 thankoffering in connection with the Synod's centennial. A portion of this sum will be used for adding needed buildings at the synod's existing schools. $200,000 were designated for the Church Extension Fund to increase it to half a million dollars.

The Lutheran Laymen's League of the First Lutheran Church, Asheville, N. C., the Rev. E. G. Runge, pastor, is sponsoring the "Know Your Bible Program," broadcast from Station WWNC each Wednesday and Friday morning at 8:45. Recorded chimes playing "Beautiful Savior" introduce the program. At present the Gospel of St. John is being studied. Listeners who write in receive our daily devotional book *Food on the Way* and may besides designate a serviceman to whom a copy will likewise be sent.

The Jack Share Family, All Living Under One Roof

St. John's Christian Day School, two miles south of Lincoln, Kans., on a rural route, has an enrollment of only approximately fifty pupils, but apparently may lay claim to some kind of record by having

Twins in St. John's School, Lincoln, Kans.

three sets of twins in one grade. They appear on the picture and are left to right: Ruth and Roy Meyer, Floyd and Lloyd Tieman, Loren and Leo Meyer.

Final reports covering 1944 District budget contributions indicate the extent to which our membership is sharing its financial prosperity with the Lord. The figures in parentheses are those originally fixed in the budget for 1944. Budget receipts for the Michigan District stand at $443,684.04 ($330,000), for the Central District at $431,565.37 ($334,000), for the Iowa District East at $97,227.64 ($78,774), and for the North Dakota and Montana District at $64,560.47. This last amount represents a 33-per-cent increase over 1943. Army and Navy contributions are not included in the above.

The Share household, staunch members of Saint Paul's Ev. Luth. Church, Westlake, Ohio, the Rev. Wm. J. Single, pastor, comprises Mr. and Mrs. Jack Share, Mrs. Share's father, and eighteen children, the oldest twenty-one. The picture shows the children with Grandfather Emil Arnold in the rear row and Mr. and Mrs. Jack Share in the front row. Two children were born since the picture was taken. The family lives on a ten-acre vegetable farm in Rocky River. Pastor Single baptized all the children except the oldest. G. V. S.

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THE LUTHERAN Witness

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No. 4

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

The Right Book

When he was about eighteen years of age, Luther found a wonderful Book in the library of the University of Erfurt. It was the Bible. That Book made of Luther a man of marvelous power, courage, and devotion, and the most influential man during the last thousand years. That is not the only time that the finding of the right book produced the most happy results. More than two thousand years before Luther a man found a book in the Temple at Jerusalem. It was "the Book of the Law," the Hebrew Scriptures as far as they had been written at that time. The man who found it was the high priest. He took it to the king, Josiah, and when Josiah had read it, he became a different man, and soon his entire nation became a different nation. But we could fill this entire issue of the WITNESS with instances where the finding of the right book changed men for the better. Dr. Walther, for instance, was decidedly influenced by finding and reading the life of Jean Oberlin, and who could number those who have been influenced by reading the life of Luther?

From all this parents should learn that it is of the utmost importance to have good books in the home. Lately a pastor wrote us, "We must get more books into our homes." That is true; but not only books, but good books, books that are really worth while. If you want books which will guide aright, stimulate the best that is in the boy or girl, then watch the reviews which you find in this paper. More than that, be sure that you take advantage of the service which Concordia Publishing House is rendering in the matter of publishing and distributing the best in literature, both religious as well as secular. We note that on pages 490—493 of its catalog for 1945 all manner of very interesting, entertaining, and instructive literature is advertised. Your pastor or teacher will help you make the right selection. The right book for that boy or girl is what you should have in your home. S.

Our Service to the Members in the Armed Forces

The Chaplain, a magazine published by the General Commission of Army and Navy chaplains, has a page entitled "Idea Exchange." Under this head we find in the February issue the following item:

Chaplain Theodore P. Bornhoeft writes from Holland that recent situations among some of his units have rendered impossible the conducting of regular divine services. But in order that his men may not be without religious inspiration, he prepares a mimeographed bulletin weekly which is distributed to the men unable to attend. The bulletin gives a brief digest of the message he would have brought them, plus brief items culled from this magazine and *The Link.*

Imagine! Chaplain Bornhoeft's mimeographed bulletin for the soldiers is featured in a national magazine as an idea deserving publicity and imitation! Evidently, the editor does not know that scores of our pastors have done this very thing for the past three years and beyond that. Our Army and Navy Commission has published, since 1941, a magazine, *Loyalty,* precisely for this purpose that units without a chaplain may be in a position to conduct regular divine services.

This is just another small item illustrating the congregational and pastoral solicitude which our men and women in military service are experiencing. It is not proper that we should boast of our achievements in this or in any other field of church work (for that matter, we don't need to; our men and women in the service are doing it for us). Yet, in view of the German background of many, yes, most of our churches, we should pass by no opportunity to let the world know what our Church is doing for the *morale* of our enlisted members. And we do not think of *morale* first or even second. We are thinking of what we owe those who cannot have the regular ministrations of the Church. But neither should we place a bushel over this work of Christian love. We should let the world and the Church know that our Missouri Synod in addition to the local effort on behalf of members in camp and overseas is collectively serving our chaplains and our folks in military service to the tune of almost $800,000 collected from February 1 to September 30, 1944 — an unparalleled record, not even approached by any of the other major Lutheran divisions. G.

Advice by the Daily Paper

It has become customary for our large city dailies to carry columns of advice for a great variety of persons and cases. There is someone who gives advice on etiquette, good manners, and social proprieties. Another advises readers, young and old, on the problems of courtship, marriage, and kindred subjects. Still another, generally a physician, tries to enlighten you upon questions of health, sickness, cure, and prevention of disease. Of course, you will also find lengthy discussions of the political outlook and related problems. And then comes the column which deals with religion. There we must watch our step, for when it comes to religion there is no nonsense so foolish and no error so misleading which someone will not teach. Just lately we noted what a prominent woman wrote in one of our most popular dailies. She told everyone, Jew, heathen, and nominal Christian, that by making Jesus your pattern you will enter into life everlasting, whereas God has pointed out to us that such people as Zacchaeus, the malefactor upon the cross, Peter, David, and Mary Magdalene entered into life,

not because their life had been faultless like the life of Jesus, but because God had washed them of their iniquity. When it comes to religion, the truth about God and our relation to Him, there is but One who can tell us the truth — that is, God Himself. There is no better teacher of religion. Him let us hear and those who teach us His Word, for of these faithful teachers and preachers God Himself has said: "He that heareth you, heareth Me," Luke 10:16.

We do not say that all those who teach error are actuated by malice aforethought. God Himself tells us that there are those who desire "to be teachers of the law, understanding neither what they say nor whereof they affirm." But remember, error is ruinous whether a wolf in sheep's clothing speaks it or an ignoramus, who may have learned much, but has never come to the knowledge of the truth.

S.

"With Malice Toward None"

These are the words of the great American who was forced to wage war against a large number of his own citizens. He found a way to fight this war with malice toward none. He did not think it necessary to generate hatred, malice, and bitterness in order to win the war. Much less did he think that bitter hatred of the foe marks the sincere patriot. At present we have every reason to emulate the conduct of this great American, Abraham Lincoln. There are those who think that the war cannot be fought unless the nation, men, women, and children are stirred to utmost hatred and vindictiveness against our opponents. Some have come out in the press recommending cruel measures against war prisoners. The *Watchman-Examiner* rightly condemns this pernicious activity. It concretely mentions the action of the American Legion Post at Hood River, Oreg., where the names of sixteen Americans of Japanese ancestry now serving the United States in the Army were removed from the County War Memorial. In connection with this we read the following in the *Watchman-Examiner:* "This sort of thing makes an American blush with shame. It is entirely un-American to prejudice any man because of his race or parentage."

During World War I there was very much of this foolish, hateful agitation, even against citizens of our own country who were either immigrants or children of immigrants. Inspired by this folly, some went so far as to condemn even the study of a foreign language. We have reason to be thankful that matters have not come to such a pass during this war, but we dare not be indifferent to this danger of fanatic chauvinism. All of us should favor and support those who in the midst of this turmoil do not lose their heads and do not preach animosity, hatred, and malice. This is a time when all of us should recall to mind and repeat the slogan of Abraham Lincoln: "With malice toward none."

S.

How to Go to Church

A column writer in the *Chicago Daily News,* Wm. McDermott, some time ago wrote so sanely on this subject that his thoughts are worth summarizing here. Mr. McDermott wishes to offer some suggestions as to how to get the most out of the service, especially the sermon. He advises the churchgoer first of all to ascertain the theme of the worship program. "The sermon topic is usually the best clue. Its announcement in the local press before you go to church, its appearance on the bulletin board as you enter, or its printing in the calendar handed you by the usher, will inform you."

Next, this newspaper man advises the churchgoer to be at ease by dismissing his worries and fears and entering wholeheartedly into responses, hymns, and prayers in which the congregation shares.

Next, he asks you to study the kind of approach to his subject which the preacher has chosen — whether the sermon is to be topical or expository; "the former is a timely, current subject, illustrated from every-day life, literature or secular affairs; the latter is an expounding of Scriptures, illustrated from every-day life, literature, or secular affairs. Knowing the type of sermon will make it more illuminating." "Especial attention should be paid during the opening and closing moments of the sermon, which will enable you to grasp the subject and its relationship to yourself." Then, be charitably minded toward the clergyman! We are reminded of Henry Ward Beecher, rated by many America's greatest preacher, who said once that he did exceedingly well if he delivered one good sermon a month. "A minister has to prepare one sermon, often two or three, within a week, and mix in his study and writing with a multitude of duties of administration, visiting, counseling and even raising money." "Remember that even the poorest sermon will have a suggestion or two that you can carry away with you, and that will reward you for your attendance."

Finally, there is a reminder to be a regular attendant at worship, and to occupy the same pew if possible. "You will become accustomed to the pastor's voice, style of delivery and type of preaching, enabling you to pay the least attention to *him* and to get the most out of the *sermon.*"

Excellent suggestions and worth clipping for future reference, even as we clipped this from the *Chicago Daily News.*

G.

Brazilian Revision of the "Titanic" Story

It just comes to hand, Latin American Letter, No. 35, (Dec. 1945), printed by the Methodist Conference at Rua Misael Pena, 100 Vitoria, Espirito Santo, Brazil. It bears the note: "Circulated by Harry C. Spencer, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y." The Methodist correspondent, Chas. W. Clay, has a paragraph on "the unfair advantage which" the Roman Catholic Church "is taking of the democratic and broad-minded Protestants of America." Then he cites what he calls "just one minor example" of how the pressure from this source is felt in Brazil:

"You probably remember the article in June *'Readers' Digest'* on the sinking of the *'Titanic,'* and its description of the singing of 'Nearer, My God, to Thee' as the ship went down. Well, when that came out in the September Brazilian edition of *'Readers' Digest,'* it had the passengers singing *'Virgem Maria, defendei-nos, No hora da morte, protegei-nos . . .'* (Virgin Mary, defend us, In the hour of death, protect us) instead of 'Nearer My God,' which is sung in Portuguese by all Protestants of Brazil."

Whether Protestants in Brazil sing "Nearer, My God, to Thee" or don't sing it, is really not the question. What we would like to know is just who is given the free run of the *Readers' Digest* offices to insert prayers to the Virgin to take the place of a Protestant hymn? What Brazilians believe to be the truth about the sinking of the *Titanic* doesn't worry us greatly, but the editorial standards of the *Readers' Digest,* read by more than 7,000,000 people, are a matter of public interest.

G.

"So You've Raised the Budget?"

By LAWRENCE GALLMAN, Duluth, Minn.

Now that annual reports are in and the year's receipts have perhaps everywhere covered necessary expenses and even left a cash balance in the treasury, we may be quite delighted that we have "raised the budget" in the congregation, the District, and the Synod. Those men who are responsible for the administration of these funds and who have in the past frequently worried about deficits and debts may well be happy that they could "balance the budget" without being forced throughout the year to cut expenditures of even essential items to keep out of debt. So we're happy because "we've raised the budget." Too easily happy, perhaps.

A budget is prepared, not raised. A budget is a considered plan for spending money, not a method of gathering it in. It is a device by which funds available are allocated. Our Government doesn't raise money by a budget. It raises money by taxation. By a budget our Treasury Department determines how much to tax the people. In the Church, God does not tax His people; so there must be a different way of receiving the funds which are to be budgeted for expenditures.

I know that when we say, "We have raised the budget," we mean that we have gathered enough money in various ways to pay for the expenses of the work planned, work that was first restricted by the estimate of how much might be contributed. It works something like this: From past performance we estimate that we shall receive $10,000, let us say. Then we prepare a budget to spend $10,000, and we must restrict our efforts and curtail our work and postpone necessary expansion and do without adequate buildings and equipment and table promising ventures — all so that we do not spend more than the $10,000 we hope to receive. And allowing a small margin for some emergency, perhaps, we now have a budget to regulate our spending. And then we try to raise this budget and are delighted when we do so. We have gathered enough funds to do the minimum to which our plans for the church were reduced in order that we might have no deficit and perhaps are quite proud that the books show a small balance at the end of the year.

A budget is not for raising money in the Church. It is a plan for judicious spending. God has the plan for raising money for His work. "Let every one of you lay by him in store as God hath prospered him." 1 Cor. 16: 2. "Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee." Deut. 16: 17. "They gave after their ability unto the treasure of the work." Ezra 2: 69. And the increased receipts in church treasuries are, by and large, not in proportion to the increased earnings of the individuals.

When we set up a schedule by which we restrict the church's work according to what may be expected in moneys and then go out and raise enough to do just that work, we have used a budget, but God has little to say about preparing such a "budget." Such a procedure too frequently becomes a budgeting of efforts and activity for the kingdom of Christ. Too often we have begun on the expenditure side of our budget with a restricted program of work, and then limit our offerings for such a limited endeavor by appealing for an average of so many dollars per member to cover the budgeted expenses. Our method of "raising the budget" then reads: "Go as far as receipts allow," and "Give enough to cover your share of the costs."

Let us begin where God begins.

God owns all things. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." Ps. 24: 1.

God requires, "Give as God has prospered you."

God commands, "Go ye into all the world."

And believe me, God will balance His budget.

None will disparage the use of a budget for the purpose which it rightly serves. Synod uses a budget to administer finances, but, actually, Synod doesn't *raise* money. It *administers* only what is transmitted from the congregations. With few exceptions, it is the congregation that receives contributions from individuals, and God's rule of proportionate giving is directed to the individual Christian. It is when the individual Christian gives generously also for the larger work of the Church outside the local congregation and these gifts flow freely through the congregation to Synod, it is then that our chosen administrators will be able to do somewhat more adequately what Christ commands.

We haven't yet "raised the budget." There is no near limit to the expenditures necessary for the work on God's scale of evangelization, and we haven't anywhere near reached the limits of possible receipts as God calls for pledges.

Other Denominations and the Thankoffering

Is our Church the only one with plans for raising a fund for postwar expansion and missions? A recent news release by the *Religious News Service* announces that 13 major church bodies in the United States are planning to raise almost $100,000,000 for expansion, relief, and postwar missions.

Church	Goal of Offering	Membership
Methodist	$25,000,000	7,800,000 (compl. by Jan. 21)
Presbyterian Church	20,000,000	2,000,000 (5-year period)
So. Baptist Convention	20,000,000	5,400,000
No. Baptist Convention	10,000,000	1,500,000 (5-year period)
Prot. Episcopal Church	3,000,000	2,000,000
United Lutheran Church	3,000,000	1,242,238
Ev. Luth. Synod of Mo.	**5,000,000**	**1,007,085**
Presbyterian Church (So.)	1,000,000	550,000
Ev. and Reformed Church	1,200,000	660,000 (3-year period)
Totals	$88,200,000	22,159,323

Add to this $2,000,000 by Lutheran World Action, one half million by the Evangelical Church, and $475,000 by World Sunday School Association, plus the fact that every denomination is hoping to exceed its goal, and you will be correct in saying that the Protestant churches in North America are planning to raise $100,000,000 for postwar work.

This sum, if translated into terms of war, would send a fleet of 166 B-29's over Tokyo to bring destruction to many souls who know not Christ. Protestant churches are raising the cost of such a fleet for the purpose of bringing the saving Gospel to many, many souls. It is worthy of note that the Southern Baptist Convention included one million converts in its goal. *Oklahoma District Finance Bulletin*

The Parable of the Team and the Tractor

By the REV. HERBERT W. HALLERBERG, Chapin, Ill.

Luke 16:8: "The children of the world are in their generation wiser than the children of light."

Jesus had to speak these words to the shame of Christians. And sad to say, in too many cases today it is true that the Church is much slower than the world to grasp its opportunity. This sluggishness often appears when a congregation is considering the establishment of a Christian day school. We hear people say: "Well, we *got by* on the old system of religious instruction; and besides it will *cost too much.*"

We Are Earthly Wise

But is that being as wise as we are about our earthly affairs? Consider the team and the tractor on a modern,

East End School, Pittsburgh
PHOTO BY BIELENBERG

progressive farm! Our grandparents "got by" with several teams of horses or mules because they *had* to do so. They did not have the tractor and the modern power equipment. But today, what intelligent and ambitious farmer with two or three hundred acres of land would think of being without a tractor or two? Indeed, the same plows and harrows and discs and cultivators have to be used on the soil, but the method of using them is quicker, more efficient, and above all, better *timed* with a tractor. That is the main point. The farmer can get into the field and cover all the ground in a few days with a tractor when the soil and the weather are just right. But with a team many precious days and hours are lost.

But It Costs!

However, doesn't a tractor cost more than a team? Certainly. Isn't the upkeep greater for a tractor than for a team? Most likely, if the farmer really uses it. Yet the farmer doesn't think it "costs too much," because he knows *it pays.*

Are We as Spiritually Wise?

Oh, if we will only take the Savior's admonition to heart and be as wise in regard to something in the Church — the CHRISTIAN DAY SCHOOL! Shall we continue to use the "team," the old system of *only* Sunday school, summer and Saturday school (which amount to Confirmation class)? Or shall we begin to use the "tractor," the Christian day school, in the all-important work of religious instruction? Yes, it will cost us a little more each year. We will have to give a little more to the Lord than we have in the past. But that is what we are here for in this world, to help the work of the Lord and to build up His Kingdom on earth. And the cost will be negligible if we will only be wise and see that, like the tractor, *it pays* to have a Christian day school for our children.

It Pays

It pays because it makes the Christian religion the center of the school. It pays because it allows the teacher to teach the Christian truths more easily, more thoroughly, and more efficiently. It pays because the child learns something of the Bible and the Catechism *each day* and at the *right time* — in the morning, when its mind is fresh. It pays because it trains for better and more active church membership. It will even pay financially in the long run, for the children of a CHRISTIAN DAY SCHOOL will be so thankful to the Savior and the Church and the school for all the blessings they received that they will generously support the Lord's work when they are grown. It pays because it gives the Word of God a chance to make our children "faithful unto the end." It pays, above all, when it attracts some unchurched child to come and "thus be saved through such faith"; for a soul is worth more than the whole world. Yes, a Christian day school pays.

God grant that we as "the children of light" may be as wise as "the children of the world"!

If Christ's spirit really dwells in us, it will be impossible for us to remember a wrong done us.

A Test for Those Flirting with Error

The *Living Church* (Episcopal) has a story of a rector of a congregation who was asked by a woman of his congregation for a letter of recommendation to a Christian Science church which she intended to join. The rector sent her a renunciation of her former Church to be signed by her and then handed to the Christian Science church.

The following renunciation was sent to her for her to sign:

Having been baptized into the name of the Father and of the Son and of the Holy Ghost, and having been taken up into fellowship of the —— Episcopal Church, and having vowed allegiance to Jesus Christ and faithfulness to my Church, and having now decided to accept the teachings of Mrs. Mary Baker Eddy as set forth in her book *Science and Health with Key to Scriptures,* I do hereby declare:

That I renounce my baptism;

That I do deny that Jesus Christ was God manifest in the flesh;

That I deny the doctrine of sin;

That I do reject the doctrine of forgiveness of sin through the shed blood of that same Jesus Christ;

That I renounce the doctrine of the Holy Trinity and will no longer worship the Triune God;

That I refuse to partake any longer of the Lord's Supper;

That I hereby abandon the faith of the —— Church and authorize you to erase my name from your membership records and make my choice to be a member of the Christian Science.

Date: .....

Signature: .....

Witness: .....

It is stated that this woman never signed the paper. Being presented with a clear-cut statement as to what it means to join the unchristian "Christian Science" will perhaps bring some to their senses and make them realize what satanic doctrine Mrs. Eddy teaches in her book called *Science and Health.*

Christ says: "My sheep hear *My* voice." "A stranger will they not follow, but will flee from him; for they know not the voice of the strangers." Indeed, "many false prophets are gone out into the world."

J. M., in *Southern Illinois Supplement*

Sometimes Lonely

Sometimes I'm lonely, for my dear ones all are gone
Where sunsets never fade, where breaks no dawn,
Where heat and cold, summer and winter are no more,
Where is no pain nor death, no woe, no war.
But all is rest and peace and joy and everlasting light;
For where the Lamb is, there can be no night.
What will it be when we behold His face
And tell the story of redeeming grace!

Concord, N. H. JENNIE E. HUSSEY

New Horizons

By THEODORE GRAEBNER

V

Christian Education

As one turns back the files of the LUTHERAN WITNESS and, for the period before 1880, the files of *Der Lutheraner*, one becomes aware of a sound evaluation of Christian education extending to the beginning of our synodical history. There has always been an interest in the training of our children in Christian day schools and during the past twenty-five years also a recognition of the need of training our youth for active church membership. Interest in adult education has gradually come to the fore during the past decade. Why there should be today not only interest, but enthusiasm for every form of Christian education in our Synod is a difficult question. It is best answered by saying that it is but another token that God wishes to be good to us.

Her Thirteenth Home in Three and a Half Years. Ever Since Her Father Went on Duty With the Army

The Educational Problem is a Serious One

Not that we have attained or were already perfect. There is certainly something disquieting, even alarming, in the shortage of teachers for our parochial schools. We have a youth program second to the program of no other Church, but it is still largely on paper. Too much of the work also in the educational endeavor of our young people's society is simply a going through the motions, a profitless beating of the air. Adult education is still very much in the beginnings and has to fight its way to recognition. Visual education, the latest sprout on our educational tree, is as yet not more than an idea in the heads of a few progressive and enthusiastic workers.

The catalog of our shortcomings would be incomplete if we did not mention two accusing statistical facts which we should like to print on a canvas sign to be stretched over the footboards of the beds in every one of our homes, where each Missouri Synod communicant could read the figures every morning on arising. The figures are

70,000

children in the Missouri Synod receiving no systematic Christian education of any kind. The other figures are

268,797

children in our Sunday schools, as compared with 669,642 in Sunday schools of the United Lutheran Church.

Certainly, there are still horizons opening up before us in every direction for the improvement of our opportunities in the synodical field of Christian education.

And still — there is more light than shadow!

Our Synod as such — officially, as a union of congregations — stands committed to one field of education only, the training of ministers and teachers. It is *interested* in elementary education, in parish and Sunday schools, in Christian high schools and colleges, but, *as a Synod, operates* in one educational field only, the ministerial. And this bulks large in the educational effort. Of the reports and memorials submitted to Synod last June, 62 pages were given to the work of our seminaries and colleges, and, in addition, a separate volume of 155 pages dealing with these schools was submitted to the delegates. Ministerial education and missions continue to be the great foci about which the synodical machinery rotates. A tremendous amount of human effort is expended in providing our students for church and school with proper facilities, maintaining an adequate course of study, and supervising the work in the individual schools and the system as a whole.

Anyone who has studied the report of our Board for Higher Education will recognize the great progress which has been achieved in evaluating the work of our colleges and seminaries and in organizing this work for greater efficiency. Not that Synod has achieved every goal in this field. Our Board for Higher Education is still planning. And it has now been given the power not only to encourage and advise, but also to enforce, if need be, the policies which together with the Advisory Board (from the faculties) it finds to be in the best interests of Synod. Among the special assignments voted by Synod last year was the making of further studies regarding the advisability of increasing to four years the college course in preparation for entrance to Concordia Seminary at St. Louis. The seminary would then again offer the standard three years of theological training. Quite recently the work in St. Louis has been strengthened so as to include courses permitting the earning of the degree of Doctor of Divinity. (The highest degree formerly offered has been the Master of Sacred Theology.)

Adult Membership Class, Epiphany Church, Detroit

The class was confirmed Dec. 24 by the Rev. E. T. Bernthal (center, with two student vicars)

A Christian High School

You have occasionally read news items about the new enthusiasm for Lutheran high schools. Congregational committees are at work on such projects in many sections of Synod: St. Louis, Mo., Detroit, Mich., Omaha, Nebr., Racine, Wis., Houston, Tex., Denver, Colo., Los Angeles, Calif., St. Paul, Minn., and elsewhere. In virtually all of the new schools in the East the eventual addition of the high school grades is being considered independently of such efforts. There is a growing number of parochial schools which are adding a junior high school program to the standard eight-year course.

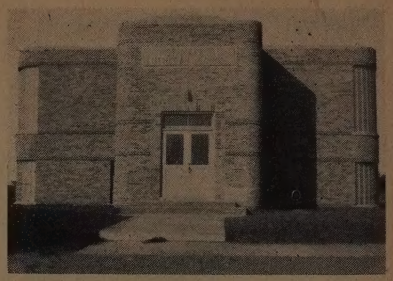
The Christian Day School

The number of our parish schools today is 1,219; more than 73,000 pupils were enrolled during 1943. About one-half the teaching load is carried by men teachers, the other half by women (471), by pastors (210), and by candidates (160). In view of the shortage of teachers, the work done by teaching pastors is of increasing importance, and the way in which our candidates and young pastors are taking hold promises well for the future. Our heart leaps up when we read of the opening of a new school as that of St. Paul's at St. Clair Shores, Mich. The beginning has been made with four grades, Pastor Norman Rieck teaching them (until a teacher is available). We have reported the opening of new schools in our North Atlantic area. There is something stirring throughout our Church. When a teacher was installed last month in Mount Olive Church (English District) in Milwaukee, his duties included the musical services and youth work, but the South Wisconsin Supplement says that "it is the aim of Mount Olive Congregation to establish or support a Christian day school as soon as possible." In its 1942 convention the Atlantic District by resolution set aside annually the First Sunday after Epiphany as "Christian Day School Sunday," and the day was not only to be marked by a special sermon, but by an offering, with a goal of $1.00 per communicant member; the funds thus raised to be an outright gift to congregations establishing such schools. Such resolutions are indicative of a real awakening which promises great things for the future of the Christian day school. The consistent and thoughtful planning of our Board for Parish Education, of Executive Secretary A. C. Repp, and of Secretary A. C. Stellhorn has not been in vain. Remember that twenty years ago all those who were supposed to be "in the know" were passing the word — "It's no use, the parochial school is doomed!" The Lord is now putting to shame such littleness of faith and imagination.

The Sunday School

The Reverend A. C. Mueller, editor of our Sunday school publications, reports much progress in the training course which our Synod is providing for Sunday school teachers. He says that in August, 1944, teachers from 1,000 congregations were registered in the Sunday school office, a total enrollment of 14,634, not of Sunday school pupils, mind you, but of Sunday school teachers. In this study course also the Wisconsin Synod is represented, also Colored Missions, half a dozen other Lutheran groups, and a group of Presbyterian teachers. This is a splendid record, and we hope that our Sunday school training force will keep up its efforts until we have enrolled also the fifty per cent of our Sunday school teachers who for some reason have not yet felt the urge.

Nor do we overlook the various conferences of workers which have been held under the sponsorship of our Board for Parish Education; the work that has been inaugurated by Synod's Visual Education Service; the contribution made by Concordia Publishing House to the aid of Christian education by its Concordia Research Fund;



New St. Mark's School, New Germany, Minn.
Dedicated Oct. 15, 1944. Cost: $24,000

the new service of the Army and Navy Commission, which has now published a book to be used as a basis for a correspondence course in adult instruction for persons of the military; and the efforts, too many to mention, in our Districts for the purpose of promoting Lutheran education and the parochial school in particular.

The Bible Class

The heart of Christian education is Bible study. It is really a new arrival in our Synod so far as organized Bible study is concerned (and how much Bible *study* is there outside organized groups?). The Walther League has done pioneer service in this field by inaugurating more than twenty years ago its *Bible Student*. More recently it has published a complete series of handbooks for the study of the New Testament entitled *Annotated Pocket New Testament*. (You should send twenty-five cents for a sample to the Walther League Office, 875 North Dearborn St., Chicago 10, Ill.) But there has been much independent work in this field of Christian education. Our Publishing House has published a number of helps to Bible study (more recently, the *Concordia New Testament With Notes*, price: $2.00), and the Board for Parish Education is doing much to strengthen the hand of those who would introduce group study of the Bible into our congregations.

The Adult Bible Class of Trinity Lutheran Church, Houston, Tex., the Rev. O. R. Harms

Dr. J. M. Weidenschilling, editor of the *Concordia Bible Student,* has said in a recent issue of the bulletin of our Board for Parish Education: "Our Lutheran Church, which claims to be the Bible Church, has not made a very good showing in recent years with its Bible classes. . . . The fact that barely ten per cent of our communicant members are enrolled in the Bible classes of our Synod is not to be passed over lightly." Dr. Weidenschilling then urges the District Board of Education to bring the matter of Bible classes to the attention of the pastors and congregations and to assist them as much as possible in establishing and maintaining Bible classes and increasing the enrollments.

The Lutheran Laymen's League has done much to promote interest in adult Bible study, both through literature produced at headquarters and by the action of local branches. At Asheville, N. C., the laymen have taken notice of the fact that in this, as probably in no other, section of America a greater percentage of "emotional religious adherents" may be found. To counteract this crude and false type of religion, the local Lutheran Laymen's League has resolved to stimulate Bible study groups in various sections of Western North Carolina by supplying suitable study material to those interested in organizing Bible study classes. Not only the pastors, but also laymen have personally volunteered to teach classes.

Adult Education

Our Synod took note of the need of this still greatly neglected field in a number of resolutions adopted at Saginaw in June, 1944. It passed a resolution admitting that "the Church has spent too litle effort upon a plan of education for Christian faith, life, and service which carries along into mature years." And again, "Christian parents need help and training for establishing and maintaining Christian homes, solving family problems, and providing for the spiritual needs of their children by giving them adequate Christian training in the home." "Young married adults need special guidance." As yet the plans to meet this need are nearly all tentative. Initial work has been done for some years by the Lutheran Women's League, which has been publishing a series of educational study leaflets suitable for reading and discussion in ladies' aid societies. The Lutheran Laymen's League also is beginning to provide such material. All in all, this field of adult education gives promise of great expansion. It is the most recent answer to the question *"Why is a synod?"*

Journey Through Study Land

By A. C. MUELLER, Editor of Sunday School Literature

"Mr. —— is serving a term in the State penitentiary, and wishes to enroll in your teacher training program. Please forward any books that he asks for and charge them to my account. I have all confidence in this gentleman and believe that he has the Christian fortitude to rise above the ignominy which has been unjustly brought upon him and his family. He is trying to make of his handicap a steppingstone to a larger and nobler life, dedicated to Christ his Lord and Redeemer. Brother, help him!

Very truly yours in the Lord,
——."

When this letter was written, we had nothing to offer prospective students but a two-year correspondence course, requiring the study of a series of books. In his zeal for knowledge of Scripture and the Church this gentleman worked through large volumes such as *The Concordia Cyclopedia,* and wrote reports that gave evidence of intense application and untiring industry. In those days teacher training was an uncharted field in our circles; we congratulated ourselves when our files reported an enrollment of 300 teachers. Meanwhile, the President of Synod appointed a Teacher Training Committee, which enthusiastically undertook the task of planning an adequate, up-to-date training program for teachers and other lay workers of the Church. Today it is not unusual for the secretary of the Committee to receive letters reading like this:

"It is with great pleasure that I mail to you this application for credit. My teachers have now completed four courses and are looking forward to the time when they will be permitted to enroll for the next course. We devote thirty minutes to the study of the Sunday school lesson; then we take up the teacher training course. You recommend a minimum of fifty minutes for each class period. I requested my teachers to determine the length of these sessions, and I promised to stop on the clock. Usually when the time is up, we are in the midst of a lively discussion; my teachers are unwilling to break off; they have, of their own accord, asked me to allow them one hour for the training course. Until we adopted the training program, I never realized that a teachers' meeting could be made so interesting and profitable. In every respect my teachers have grown; they study harder; they are more faithful in their Bible reading; their loyalty to the church has increased; they are better teachers. I am proud of my staff of faithful workers. May God continue to bless the work you and your committee are doing. I wish that every Sunday school teacher in Synod would be taking the courses.

Very cordially yours,
——."

Taking our training courses is like going on a journey. The ultimate goal is a certificate which is awarded to the teacher as a token of recognition for work done. The journey is in six stages, and for each stage there is a little guide or textbook. On the first stage teachers become acquainted with the organization and administration of

r, Oct. 8, 1944. The class had no previous intimation of the photograph to be taken

the Sunday school (*Working Together*). On the second stage they review the chief doctrines of Scripture (*Fundamental Christian Beliefs*). On the third stage they travel through the Old Testament (*Old Testament History*). On the fourth stage they travel through the New Testament (*New Testament History*). On the fifth stage they travel through child land (*Learning to Know the Child*). On the sixth stage they make a study of methods (*Directing the Learner*). Travel, we are told, is an education in itself. Teachers who go on this journey through study land with a determination to get all they can out of it, will greatly enrich themselves in many ways; they will be pretty well educated, qualified, for their work, at journey's end. If they have a hankering for more travel, they may venture forth, for the itinerary has been mapped, several stages of the way having already been prepared in the Second Series of courses. Travel of this kind is a blessed experience, because it equips the teacher for the hard but delightful task of leading children on another journey, the road to heaven.

Books Behind Barbed Wire

(The writer of this article is Field Secretary for the Lutheran Commission for Prisoners of War. After writing this article, he received two letters from chaplains overseas. One, a member of our Synod, writes that the need for this material over there is overwhelming, that he has quite a number of German pastors who are prisoners serving under him, and that 17,000 prisoners attended their services during December. "They are awakening to the fact that something has been lacking in their entire life." The other chaplain makes "a blanket request for all religious printed matter which may be available for overseas shipment. Our needs are so great in this field that we can use up to 150 Communion sets.")

"Please inform your entire Synod that we are exceedingly grateful, especially for the exquisite literature which you have sent us." This expression of appreciation was conveyed to us from a Lutheran pastor who is a prisoner of war.

"We are most appreciative of the wonderful ministry in the past and of your continued service to the prisoners of war," writes a United States Chaplain referring to the work done by our pastors and our Commission among war prisoners. The means of doing this work is, in the first place, the spoken Word of God. This preaching is bringing forth fruit. But also the written and printed Word is a mighty means in the hand of God to strengthen the faith of the Christians behind barbed wire, to lead the others to Christ, and to build the Kingdom of Christ in the barracks behind the stockade.

Our Church has been instrumental in distributing a large amount of Christian literature to prisoners of war. Almost 130,000 German books and pamphlets have gone out to camps in this country and 80,000 to camps in Europe. Our book supply is at present at low ebb. We must provide more books for the ever-increasing number of war prisoners.

We believe there are still in the homes of our pastors and people many unused German books that are very usable for our purpose. Please take a good look. If you have such treasures of the past with which you are willing to part, let them take a new lease on life and do good unto the imprisoned who are of our household of faith. At the present time we are much in need of:

Prayer books
Small Bibles
New Testaments
Books of a general nature
Good story books
Theological books for pastors and students in prison
Music and phonograph records

All books must be in good condition and suitable for men in prison camps. Please do not send schoolbooks nor old devotional booklets and periodicals, since the current numbers are being provided.

Kindly send all books to the following address only:

LUTHERAN COMMISSION
FOR PRISONERS OF WAR
c/o War Prisoners' Aid of the Y. M. C. A.
33 East 47th St.
New York 17, N. Y.

The Lord has given us this missionary opportunity as a by-product of the present war. Let us espouse it, not only to build the kingdom of God behind barbed wire but also to help strengthen the true Christian Church in Europe after the war.

Carl A. Gieseler

Albert G. Merkens

The Rev. Albert G. Merkens, who has accepted the call of the Northern Illinois District as Director of Christian Education, was born 1897 at Grafton, Wis. His father, a parochial schoolteacher (married to Mary Rosenwinkel) concluded his teaching career at Addison, Ill. Albert Merkens attended parochial school at Grafton, was graduated from Concordia College, Milwaukee, 1916, and from Concordia Seminary, St. Louis, in 1920. He received his Master of Sacred Theology (M. Th.) from Pittsburgh Xenia Seminary in 1932 and the Master of Arts (M. A.) degree from the University of Pittsburgh in 1933, and concluded the classroom work for the Ph. D. some years ago.

Pastor Merkens began his ministry as circuit rider in Northern Montana and Southern Saskatchewan 1921—1922, serving the scattered Lutherans over a wide area, traveling by horseback in the winter. During his pastorate at Leola and Long Lake, S. Dak., from 1922 to 1929, two new missions were added, and three churches were erected. From 1929 until 1945 he has served as pastor of century-old First Trinity Church, with a beautiful, modern, Gothic plant, in Pittsburgh, Pa. Under the blessing of our Lord his efforts to establish a Lutheran parish school at First Trinity found fruition when the East End Lutheran School was opened, in 1944, jointly with Immanuel Congregation. After a wide and varied pastorate, covering pretty well the full gamut of church work, Pastor Merkens seems eminently prepared and suited to the unusual assignment which is his as Christian Education Director of the Northern Illinois District. Married to Frieda Klaus in 1923, they rejoice in a son and a daughter, the former preparing for the holy ministry. O. G.

Albert G. Merkens

Your Peace Thankoffering

(8. 7. 8. 7. 7. 7. 8. 8. *Werde munter*)

On your knees, ye trembling people,
Sue in Jesus' name for peace.
Humbled in sincere repentance,
Pray that war and bloodshed cease.
Trust in Jesus' blood alone.
Boldly hurry to His throne.
He who died for your salvation,
Is the Help of every nation.

Rise again, ye praying people,
Gird yourselves for service true.
While you're waiting for the sunrise,
Gather might and strength anew.
Bring your sacrifices free,
That the darkened world may be
Bright with Heaven's gracious favor;
Rich in Heaven's perfect Savior.

Let the rich give of their riches
With a grateful, lavish hand.
Let the widows bring their farthings
And the children join the band
Of the willing hands that bring,
To the glory of their King,
Gifts to still the Savior's yearning,
Snatching brands out of the burning.

Let your off'rings of thanksgiving
Multiply a millionfold,
That the blessings of the Savior
May be known from pole to pole,
That the armies of the Lord
May invade with Jesus' Word
Every war-torn, bleeding nation,
Bringing peace and full salvation.

Amen

New Orleans M. W. H. Holls

Angels Walk Beside Him

Tonight — my son — his lonely vigil keeps —
In far-off China — near the Burma sand —
Tonight — he guards his comrades — while they sleep —
As, back and forth he walks — a weapon, in his hand!

He knew no fear — when he was yet a child —
He feared no evil thing — for he was pure —
When thunders roared — or lightning — fierce and wild —
He walked with me — and knew — he was secure!

Tonight — my son — his lonely vigil keeps —
But he walks not alone — for Thou art there;
Thy angels walk with him — while comrades sleep —
And all around him — floats a mother's prayer.

And so — I thank Thee, God — on bended knee —
Though now — he walks in danger in the night —
His courage — and his faith — shall cling to Thee —
And mystic powers — shed forth a heavenly light.

MARI JOSEPHINE NIENDORF
Van Meter, Iowa

Chips from the Student Service Commission

¶ More than 400 full-time or part-time student pastors in the United States, Canada, and Mexico are served by the Student Service Commission. The monthly releases of the Commission include a News Letter replete with inspirational facts from the colleges and universities served by our Church, materials for student Bible classes, and the weekly discussion meetings of our student groups, model sermons, book reviews, tracts and booklets, and a variety of other aids to student pastors and their student groups.

¶ The postwar plans of seven synodical Districts include chapels and other facilities for our students at major colleges and universities in their respective areas.

¶ At their convention at the University of Chicago in mid-November the members of Gamma Delta, the International Association of Lutheran Students, resolved to create a memorial fund honoring Lutheran students who made the supreme sacrifice in World War II. The memorial will be a chapel at the University of Alabama, the alma mater of Lt. Maurice F. Reichel, U. S. M. C., the past president of Gamma Delta (killed at Tarawa), and Lt. Robert Kirschke, U.S. Army Air Corps, past editor of the Gamma Delta *Spectator* (shot from the sky in Africa).

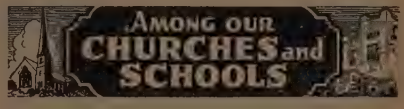
¶ The fall enrollment of civilian college and university students greatly exceeds the figures reported during the preceding school year. A number of schools have reported "the largest freshman enrollment in history." The number of civilian Lutheran students, particularly women students, also exceeds the number reported in the corresponding term last year. Several student pastors report participation in student activities sponsored by our Church as "mindful of the pre-war period" or "better than in the heyday of pre-war high enrollment."

¶ The educational provisions of the G.I. Bill of Rights (Servicemen's Readjustment Act) offer opportunities to our discharged uniformed men and women which they cannot afford to pass up. Parents, wives, and sweethearts of servicemen are encouraged to urge eligible men to prepare for tomorrow by seizing the proffered educational opportunities. A factor of ultimate importance is the provision enabling these people to enroll in our own Lutheran schools preparatory to service in the Church. Also the women in the various services are encouraged to take full advantage of the educational provisions of the G.I. Bill. An area of special usefulness for them is social welfare work.

R. W. HAHN

From a Pocket Notebook

At a meeting of the Walther League District Presidents, one January week end, we heard the latest statistics of that youth organization. The League now has 2,700 societies. . . . Besides paying for his trip to Chicago one of the delegates from the Pacific Coast gave up a week's income of $175.00 in order to attend the meeting. . . . We also were told that in the Oregon and Washington District there is now a bookstore in practically every one of our churches. . . . We also met Brother Kueffner, of Aurora, Ill., who is still collecting pictures of Missouri Synod churches. He has now 1,250. Address W. G. Kueffner, 446 Fifth Street. . . . Miss Frieda Mills of Humford, Washington, would like to know who is sending her the LUTHERAN WITNESS. She writes: "I enjoy it very much." . . . Among the 3,500 attendants at the recent recital of the A Cappella Choir in St. Louis there were forty-one choral groups present from the St. Louis area, Lutheran, Presbyterian, Evangelical, and public school choirs. . . . At Westfield, near Springfield, Mass., the trustees of Mundale Methodist Church sold out the property. The *Daily News* of January 18 adds the note: "The church was built in 1868, and it had long been famous for the annual chicken-pie suppers served by the women of the parish." What an epitaph! First Methodist revivalism, then the (Unitarian) New England theology, then the chicken pie! Write your own editorial. . . . The Michigan District reports contributions for synodical purposes in 1944 to the amount of more than $440,000.00, exceeding the expected budget by $110,000.00 and an increase of almost $50,000.00 over 1943. . . . In Northern Illinois, Director of Finance and Missionary Publicity M. Piehler reports total receipts for all synodical, charitable, and educational (but not congregational) purposes of $600,000.00. Synod's budget ran $60,425.16 over the goal, to a total of $370,000.00. . . . Trinity Church of Davenport, Iowa (Vice-President Harms, pastor), is considering a proposition to study the work and teachings of our Synod, especially the Doctrinal Affirmation, at its monthly congregational meetings. The Eastern District began the District Supplement project with 3,400 Lutheran subscribers in 1941. The number was almost doubled in 1944 and is still growing. . . . Note from the *Iowa West Supplement:* "*Sutherland* — the annual canvass revealed that some members (and they are farmers) have pledged ten per cent of their 1945 income to the Lord." At State Center the pastor was voted a $700 bonus. . . . The Agora Publishing Company (229 West 48th St., New York 19, N.Y.) prints a five-cent tract entitled *Listen to Luther!* It is made up of extracts from our translation of Martin Luther's Commentary on Galatians. . . . The Rev. W. I. Sonsthagen and his Montana Trailer Mission receives a whole page, illustrated, in the *Great Falls Tribune.* The third in a series of publicity articles, it tells mainly of the work of Missionary Leege in the early days, the first of the old "sky pilots," but still going strong. . . . In the *Diapason* of last June, Dr. H. W. Thompson of Cornell University discusses the Easter program of Organist Herbert D. Bruening, St. Luke's in Chicago. He writes: "Here there is evidence of that recovery of old glories which is one of the striking facts in musical history." We said the same thing in about the same words in a recent issue of the LUTHERAN WITNESS. . . . At our service center in Honolulu the attendance at religious services during 1944 was 10,244. Of this number, 5,081 communed. . . . At Kunming we now have a service center, with Missionary Martens in charge, and in this way have obtained a foothold for missionary endeavor in a China field which until now we have not even touched. . . . "There will be little individual Bible study unless there is collective Bible study." Dr. J. W. Behnken, addressing the District Presidents of the Walther League, January, 1945, on the need of Bible classes. . . . All things come to him who waits. And so we are now reading with a postgraduate group at Concordia Seminary John Gerhard's great dogmatical masterpiece, *Loci Theologici.* In the original Latin; the work has never been translated. . . . The Rev. Walter T. Koch, of Merrill, Wis., figured out that one inch of rain on eighty acres amounts to 2,172,342 gallons. "For an eighty-acre farm it would take 65 freight trains of 50 tank cars, each car holding 20,000 gallons (80 T.), to haul water (30 in.) for a year. Worship the Lord!" G.



Student Pastor's Conference

For two days, Jan. 23 and 24, the high-paneled Rose Room of the Hotel Sherman, Chicago, Ill., echoed with stimulating addresses, spirited discussions, and earnest deliberations. The eleventh annual Student Pastors' Conference was in session. Fifty-five student pastors, four members of the Students' Service Commission, and a number of visitors gathered from all parts of the country to hear an impressive array of guest speakers deal in larger terms of the Church's service and place in society, while the student pastors themselves led more intensive discussions of the special phases of their campus ministry.

Of the guest speakers, W. F. McDer-

mott, free-lance journalist and contributor to many national magazines, led off with "A Journalist Looks at the Church and Home." Mr. McDermott, while emphasizing the need of emotion, looked with equal disfavor upon the proponents of "have a convulsion and then a conversion" and upon "ecclesiastical icehouses." He laid great stress upon the Church's need to speak with authority in matters of religion and commented favorably upon the Missouri Synod's positive, fundamental approach. Tuesday afternoon Dr. Carl S. Mundinger, president of St. John's College, Winfield, Kans., spoke on "Luther's Concept of the Relation Between Church and State." The discussion was lively, what with Dr. Wm. Dallmann's pungent contributions of Luther lore. Dr. Wm. Arndt of Concordia Seminary, St. Louis, was present Tuesday evening to lead two topics of current interest, "Helping the Doubting Heart," a discussion of religious counseling, and "Lutheran Union and the Doctrinal Affirmation." On Wednesday morning Dr. W. Thrun of Valparaiso University spoke on "A Chemist Sees the Hand of God." The Executive Secretary of our Army and Navy Commission, Rev. Paul Mehl, led a thorough review of the G. I. Bill of Rights as it affects Lutheran servicemen and their future university education. The conference was also privileged in its closing moments to hear from Dr. J. W. Behnken, the venerable President of Synod.

A great many individual campus problems were presented by various student pastors in two of the sessions.

The Rev. W. C. Birkner, chairman of the Student Service Commission, was on hand to welcome the student pastors. Genial Pastor R. W. Hahn, Executive Secretary of the S. S. C., served as host pastor. His annual report urged a greater enrollment of Synodical Conference young people in schools of higher education. The Rev. E. Witte, Chicago, and Dr. Arthur W. Klinck, River Forest, addressed the conference on "Directing Students into Christian Service." Mr. Eugene Wengert, Milwaukee attorney, spoke in behalf of the newly organized Lutheran Collegiate Association. The Rev. W. C. Burhop served as chaplain. His thoughtful meditations centered about the conference motto: "Hearken unto Me . . . and Understand" (Mark 7:14). Pastor H. Erck, dean of student pastors and perennial chairman, again occupied the chair. The Rev. E. Brammer, Cedar Falls, Iowa, served as secretary. The conference passed resolutions encouraging the seminars sponsored by the Gamma Delta; regarding favorably the Memorial Chapel, proposed at the last Gamma Delta Convention; giving a vote of thanks to Mr. Edgar Friedrich, until recently treasurer of the S. S. C., and a vote of felicitation to Mr. H. J. Meier, present treasurer.

This brief résumé of a crowded program can indicate only to a degree the earnest devotion and interest displayed by the guest speakers and conference members alike in the far-reaching trends affecting Christianity as a whole in the world today, yet never disdaining the concern for the individual soul that has remained part and parcel of a typically Lutheran ministry. Everyone present felt that those two busy days were eminently well spent.

KARL W. KELLER

Springfield Confers D. D.

At its closing exercises, Jan. 20, Concordia Seminary, Springfield, Ill., conferred the honorary D. D. on two members of our clergy.

Prof. Frederick E. Mayer was born Nov. 5, 1892, in New Wells, Cape Girardeau Co., Mo. His parents were the sainted Dr. Emanuel A. and Marie (Pfotenhauer) Mayer. When he was a year old, his father accepted the call to the old Franconian church at Frankenmuth, Mich. Prof. Mayer received his education at Milwaukee and St. Louis, graduating in 1915. His early charges were in Sherrard and Coal Valley, and three years later in Kewanee, Ill. In 1926 he was called to a professorship in our Springfield seminary and in 1937 to the seminary in St. Louis, Missouri, where he occupies the chair of Symbolics and Dogmatics. He is a co-author of the well-known work *Popular Symbolics*, an associate editor of *Der Lutheraner*, and has served as essayist at District conventions. For six years he was a member of Synod's Committee on Higher Education, for four years the chairman of the Board for Parish Education, and the Chairman of the Board of Theological Studies at the St. Louis seminary. He married in 1917 Miss Martha Luehrmann of St. Louis. Their

Prof. F. E. Mayer, D. D.

oldest son is serving in the Navy in the Southwest Pacific, another is a cadet in the Air Corps, a third is supplying at the teachers' seminary in Seward. There are also two daughters.

The Rev. E. T. Lams was born in Chicago, Oct. 5, 1881. He received his education in Milwaukee and St. Louis, entering the ministry in 1903. He served the church at Anderson, Ind.,

The Rev. E. T. Lams, D. D.

for two years, the church at Kappa, Ind., for three years, and then entered upon the work at Christ Church in Oak Park, Ill., where he has been assisted in recent years by his son Edgar. Outside his large congregation he served the Northern Illinois District, first as its Vice-President and now as the President. As such he is also the chairman of the Board of Control of our teachers' college at River Forest. He has been a frequent contributor to the columns of the WITNESS.

K. K.

Regarding Our Work in Africa

(Our missionaries in Nigeria are so greatly overburdened with work that they are too busy to write detailed reports about the blessings which the Lord is showering upon their efforts. That is the reason why we have so little news to offer to our readers, but the little they offer is so very encouraging that gratefully we should dedicate ourselves to greater efforts in this field. In the following we present extracts from letters of Missionary Schweppe. The Missionary Board intends to send as soon as possible three male and three female workers to Nigeria. Rev. and Mrs. L. Konz are ready to leave for Africa as soon as traveling will permit. Other workers are kept in view or are being prepared for work in Nigeria. By the end of 1945 we hope to have at least five new men in the field and just as many new women workers. For this increase of our work we ask all our readers for their ardent prayers and their liberal contributions. May God's blessings be continued upon our work in Africa. — J. T. MUELLER.)

A Great and Effectual Door

Arrangements should be made to have not less than five new men by the end of 1945 in Nigeria. This really is necessary, for here the Lord has opened to us a great and effectual door [cf. 1 Cor. 16:9], and He is opening it wider every day. All these years God has been preparing Nigeria for the Lutheran Church. Literally thousands of people are waiting to be instructed and

received. There has come a time for a "great invasion." Dare we let some future date reveal that our efforts have been too little and too late?

Groups of Zion Churches

Right now there is a movement astir in a group of so-called Zion Churches. They want to join the Lutheran Church. They are getting nothing, they say, where they are now. They are eager to have the light of the divine truth. Since these churches are located in the southern part of Ibesikpo, Missionary Rusch has been asked to visit these groups, and he will send you further information on this new mission area. I judge that at least a thousand persons are ready there to receive instruction. Then there is another group of people begging us to be served in the Ikot Ekpene area. What shall we do with this group? We cannot serve even the people we already have. We need more men.

More Women Workers

Mrs. Rusch has taken over the management of our Girls' School and is also teaching some of the classes. She is doing this work very successfully. But she has special talents to work among the women in general. She cannot do both, though in a limited way she is doing splendid mission work among the women who cannot attend school. Conditions among these women are so pitiful that it is hard to see them and remain inactive. We must have more women workers. So as you send us the promised missionaries, be sure to send some women teachers and nurses with them. There should be at least two American teachers in the Girls' School because of the furloughs which from time to time become necessary. We need teachers and helpers with a thorough background as well as a thorough Lutheran training, workers who spiritually and intellectually are sober and mature.

The Work in Iboland

A few words about Ukpom. Things look much better there than they did before. I was up there again last week and came home very much encouraged. In my last letter I said that we had to recall Daniel, because the people refused to receive him [Mr. Daniel is a native worker, trained by our missionaries]. Now they see their mistake and have sent us an apology. They have told us definitely that they want no other kind of mission than the Lutheran. They of course have their heart set upon a white missionary, and when we shall be able to station an American worker there, I am sure that he will do great things.

I was able also to spend a few days in Muezula Nsu. How I enjoyed my stay there! I came back convinced that here is our open door into Iboland. I envy the man who will be placed there. At present we have only a small group there, but I am sure that before long we shall have a dozen churches in Iboland. A number of persons were baptized, and we celebrated Holy Communion while I was there. I always thought that Russian names were hard to pronounce, but now since I am learning the language of Iboland, I use Russian by way of relaxation.

Our Ibesikpo Churches

In Ibesikpo the churches are showing a fine improvement. There is every reason to believe that the deep interest of the people in our mission work will continue. The "emergency plan" [adopted while we had no American workers in the field] was good enough and served its purpose, but it did not tend to increase the interest of our people in active mission work. In a way it was good though, for now the people appreciate our missionaries all the more. Last Sunday we lifted the general offering for our synod [the Ev. Luth. Church of Nigeria], called the *Eno Ema Esit.* While as yet only half of the returns are in, we already have as much as the entire offering totaled last March, which means that we shall raise at least twice as much for our general treasury as we did last year. And last but not least, let me say that both Missionary Rusch and his wife are doing a grand job over here.

W. H. SCHWEPPE

Letters from Readers

A JOURNALIST SPEAKS

In the latest issue of *Newsweek* one Carl Emil Krepper is charged with conspiracy to violate censorship and sabotage laws and failing to register as a Nazi agent. *Newsweek's* account refers to Krepper as a Lutheran pastor for ten years and more recently a steward in a downtown club. The fact that he is a steward in a club shows clearly that he is no longer a pastor, but the damage has been done as soon as the American public reads the words "violation," "Nazi agent," and "Lutheran" in one article. In discussing the article with another person I was told, "I'd think that you Lutherans would be more careful as to whom you permit to be ministers."

What Church requires a more thorough course and higher ideals for those studying for the ministry than the Lutherans? The sacrifices of Lutherans in this war are as great as those of any group, and I think it is the duty of Lutheran Church officials to provide a public relations director to explain this to the American people.

As a news reporter and editor I realize that a great deal of harm has been done through the publication of this latest article in *Newsweek.* However, a man authorized to respond to the article and explain exactly what Krepper's church standing is today would help considerably, even though it appeared only as a letter in the "Readers Speak" column.

At least it would show that we Lutherans have a defense. And we know that America is famous for its love of fair play and for giving both sides their chance to plead their cause.

Saginaw, Mich. WALTER J. RUMMEL

DEDICATING A HOME

The old Gospel still works — despite war and swing.

Recently one of my families bought a new home and then dedicated it, using this form — the father of the family acting as priest and liturgist — which they had set up themselves, completely without my knowledge, on their own initiative. What is more, this procedure has been a custom with them whenever they moved into new quarters previously.

Such unexpected fruits are part of God's system of shaming His preachers for their sometime bluish outlook and attitude.

McKees Rocks, Pa. H. POELLOT

Dedication of Our New Home

No. 38 Kennedy Lane. R. D. 1
McKees Rocks, Pa.

"In the name of the Father and of the Son and of the Holy Ghost. Amen"

Our Motto — Ps. 37:5: Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass.

Meditations

Luke 10:38: A certain woman, named Martha, received Him into her house.
Phil. 4:13: I can do all things through Christ, which strengtheneth me.
Acts 4:13: If it be of God, ye cannot overthrow it.
1 Cor. 3:11: Other foundation can no man lay than that is laid, which is Jesus Christ.
1 Pet. 5:7: Casting all your care upon Him, for He careth for you.
Ps. 84:4: Blessed are they that dwell in Thy house.
Is. 28:16: Behold, I lay in Zion for a foundation a Stone, a tried Stone, a precious Cornerstone, a sure Foundation.
2 Cor. 5:1: For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
The Lord's Prayer.

LUTHERAN SCHOOLS FOR NURSES

Within the next few weeks many students will enter schools for nurses. Lutheran families should take into consideration our Lutheran schools for nurses when a daughter desires to enter that profession. These Lutheran schools do all they can through daily devotions, religious lectures, Christian admonition and encouragement, and the divine services in the local congregations to keep the students with their Church. We plead with the parents and the pastors of the home churches to keep in touch with these students the same as they do with the persons now wearing the uniform. Send them the church bulletins, correspond regularly with them, encourage them to be as regular in church attendance and Communions as their schedules permit.

We hope that our Lutherans will in future properly inform themselves about our Lutheran hospitals and schools for nurses before they enroll the members of their families in other schools.

Remsen, Iowa A. NOACK

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. John Martin Kempff (died Sept. 25, 1944) was one of the group of missionaries in India (Naether, Mohn, Kellerbauer) who severed their connection with the Leipzig Mission in the 1890's and united with the Missouri Synod. He was the son of Martin and Salome (Brauer) Kempff, born in Stossweiler, Upper Alsace, educated in Muenster, prepared in the Leipzig Mission Seminary (1879—1885) for the work in India, where he labored for 18 years. He returned to Germany in 1903 with his wife Elizabeth, nee Ruf, whom he had married in 1888, and eight children and after a short pastorate in a Lutheran Free Church in Hamburg came to America in 1904 and with short interruptions served congregations in Philipps and Town Harland, Wis., and Town Freedom, Mich. He retired in 1926 but continued to assist in churches in Detroit and Milwaukee. He died in the Old Folks' Home in Wauwatosa, Wis., at the age of 83 and was buried from Emmaus Church in Milwaukee on Sept. 28. The Rev. H. Handrich preached the sermon on Luke 2:29-32, and the Rev. A. F. Beversdorf officiated at the grave. He is survived by his widow, five sons, three daughters, two sons-in-law, three daughters-in-law, and sixteen grandchildren. K. K.

The Rev. Frank C. Ahrens (d. Jan. 3, 1945), born Oct. 14, 1874, in Pecatonica, Ill., the eldest son of Christian and Marie Ahrens, attended school in Belvidere, Ill., and was confirmed by the sainted Rev. Theo. Kohn. He entered Concordia Seminary, Springfield, Ill., vicared in Hillsboro, Kans., for one year, was graduated in 1898, and served, in addition to Bertha, Minn., congregations in Hewitt, Sebeka, Bartlett Twp., and six other places for eleven years; then Lena, Ill., for three years; Sabin, Minn., for twelve years; and Dodge Center, Minn., for nineteen years. He resigned because of ill health in August, 1943, but continued to live in Dodge Center until the Lord called him home. — On Sept. 6, 1899, he was married to Marie Gaede of Springfield, Ill. Of their six children two preceded their father in death. Mourning his death are his wife, two sons, Victor and Martin, and two daughters, Esther (Mrs. Kenneth Leech), serving as a nurse overseas, and Bernice; also one brother and two sisters. Funeral services were held in Dodge Center on Jan. 6, by the Revs. W. F. Milbrath, M. Weinhold, and E. Borchert. Services were also conducted on Jan. 8 in South Bertha, with the Revs. A. J. H. Frinke, R. E. Lehman, and Geo. Eschenbacher officiating. The burial took place in St. John's Lutheran Cemetery, South Bertha. E. BORCHERT

Judge (former teacher) George Martin Schleier (d. Jan. 2, 1945), son of George and Katherine (Leinberger) Schleier, was born in Frankenmuth, Mich., Nov. 28, 1856, in a log hut built by his parents as a fort. He was confirmed in 1870 by the Rev. Ottomar Fuerbringer and graduated from the Addison Seminary in 1876. He served as a teacher in Davenport, Iowa, Elgin, Ill., and Memphis, Tenn., until 1881, when ill health forced him to join his parents on a ranch in Texas. A year later he went to Fedor, Tex., as a teacher and then taught in Warda, Tex., for thirty-one years. In 1918 he resigned for reasons of health, but was still able to serve as a justice of the peace for twelve years in La Grange, where he helped to organize, and became an officer of, Zion Church in 1928. In 1882 he married Wilhelmina Hoeldke and after her death, in 1895, Emma Kiesling, who also preceded him into eternity. Surviving him are one daughter, three sons, and seven grandchildren. The funeral service was held on Jan. 4 in La Grange, his pastor, A. P. H. Koehler, and the Rev. P. E. Eifert preaching the sermons. ARTHUR P. H. KOEHLER

The Rev. Carl P. Thusius, P. em., died at Watertown, Wis., on Jan. 29 and was buried on Feb. 1. F. H. E.

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

"Let Us Go On." The Secret of Christian Progress in the Epistle to the Hebrews. By the Rev. W. H. Griffith Thomas, M. A., D. D. Zondervan, Grand Rapids, Mich. 186 pages, 7½ by 5. $2.00.

Forty-one brief chapters with paragraph headings giving chapter and verse for comments on the entire Epistle to the Hebrews. Much of the comment is so sketchy that it gives the book the character of an extended outline of the Epistle; but at some places the notes merge more coherently into a rounded discussion of a passage, *e. g.*, chap. 4:14-16 and chap. 6:1-8. The interpretation is soundly Biblical, and the book will serve well to lead to a better understanding of this important though often neglected Epistle.

CARL A. EBERHARD

Gethsemane to Calvary. By Olin Spencer Reigstad. Augsburg Publishing House, Minneapolis. 131 pages, 5×7¾. $1.00.

The author is pastor of a Minneapolis parish of the Norwegian Lutheran Church. His book supplies meditations for the five Sundays in Lent and for Holy Week and six midweek Lenten sermonets. The various chapters set forth the Scriptural doctrine concerning Jesus Christ, His work and His kingdom, with applications to the individual and to church life; the illustrative matter is brief and to the point. G.

Follow His Steps. Daily Devotions for the Lenten Season. February 14 to April 1, 1945. No. 59. By Henry F. Wind. Concordia Publishing House, St. Louis, Mo. 63 pages. 5 cents per copy, postpaid; 48 cents per dozen, postage extra; $3.00 per hundred, postage extra.

Der leidende Erloeser. By Dr. C. F. Brommer. Same prices.

The make-up of these books is the same as that of their predecessors. Both of them contain meditations upon the Passion of our Savior. Each contains also instructive introductions, appropriate prayers, and fitting stanzas from the *Hymnal*. The English copy, in its concluding devotions, deals with the Seven Words of Jesus upon the Cross. S.

Music

Reviewed by Walter Wismar

FOR ORGAN

The following numbers for organ have been published by The H. W. Gray Company:

Offertoire Sur Des Noels. By Edouard Commette. 50 cents.

While most of the French carols heard in this six-page offertory may be unfamiliar to many, the bright, sparkling music may well be utilized during the Christmas season or at a Christmas concert.

A Toye. By Giles Farnaby. Arranged by Hugh McAmis. 75 cents.

The title is striking, as is the date given for the composer — ca. 1592 — composed about a hundred years before Bach's time. Farnaby is one of the oldest English composers for the piano. This number, in minuet form, may serve as a novelty number on a Christmas program, expressing the joy of a child over its Christmas toy.

Prelude: "Now Thank We All Our Lord." By Maurice C. Whitney. 75 cents.

The prelude on Mart. Rinkart's great hymn is in the key of G and is four pages in length. The melody appears in the treble and in the bass. Good festival music. May also be played as an offertory or postlude.

Choral Prelude: "We All Believe in One God." By J. S. Bach. 50 cents.

While many organists may have this great fugue in one or the other collection, some, for the sake of convenience, may prefer the above edition. The first line of Luther's Credo serves as a theme for the so-called Giant Fugue.

The following numbers for choir have been published by Oliver Ditson Co.:

Let Your Gladness Know No End. Bohemian melody arranged by Donald E. Sellew. No. 15199. 15 cents.

This Bohemian carol, for mixed voices a cappella, has become familiar, is lively, and has enough variety to make it interesting. A three-part ladies' choir has a line in stanzas one and two, and a male choir a line in the third stanza.

Lullay, My Jesus. Old French Noel arranged by Alfred Whitehead. No. 15200. 16 cents.

Alfred Whitehead has used and arranged many Christmas carols. This carol, for mixed voices a cappella, is a slumber song of three stanzas which are all alike except for a short coda on the eighth page.

"Where Is He?" Wise Men Say. By Walter H. Angell. No. 15203. 15 cents.

Directors looking for unison choruses may find this to their liking. It may be sung at Christmas or Epiphany — either as a chorus or as a solo. Instead of "Pagans" on page four, we suggest "Gentiles bring it."

Praise to the Lord. Arranged by Harold K. Marks for mixed voices. Theo. Presser Co. No. 21542. 16 cents.

The anthem presents four stanzas of Joachim Neander's "Lobe den Herren" in an easy arrangement, the second stanza for male voices, the third for ladies' choir, the fourth again for mixed voices, with a line for males.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained and Commissioned:

2. S. after Epiph. (Jan. 14): *Cand. Elmer E. Griesse* as missionary to India, in Trinity Church, Alma, Mo., by O. H. Schmidt.

Installed:

Pastors: 23. S. p. Trin. (Nov. 12): *Alfred Christiansen* in Peace Congregation, Rock Rapids, Iowa, by Fred Voigtmann. — 1. S. after Epiph. (Jan. 7): *Richard Hasz* in Trinity Congregation, Hanceville, and in Trinity Congregation, Gadsden, Ala., by Henry Meyer. — *Robert C. Haupt* in Redeemer Congregation, New York (Bronx), N. Y., by Adolf F. Meyer. — *W. E. Rohe* in St. John's Congregation, Popple Creek, and in St. Paul's Congregation, Foley, Minn., by W. Petzke. — *M. H. Zagel* in Calvary Congregation, Portland, Oreg., by E. H. Brandt.

2. S. after Epiph. (Jan. 14): *O. A. Borchelt* in St. Paul's Congregation, Manito, Ill., by L. M. Peterson. — *D. C. Schroeder* in Grace Congregation, Klickitat, Wash., by C. Wildermuth.

3. S. after Epiph. (Jan. 21): *W. A. Gerdes* in Grace Church, Pittsburgh, Pa., by A. C. M. Wahl. — *W. B. Gummelt* in Bethlehem Congregation, Perryton, Tex., by A. C. Esch. — *Ernst Wenz* as missionary in Clyde, Ill., by A. H. Semmann.

Teachers: 25. S. p. Trin. (Nov. 26): *Orville Richter* in St. John's Congregation, Cleveland (Nottingham), Ohio, by Walter J. Luecke. — 1. S. after Epiph. (Jan. 7): *M. C. Schlieske* in Mount Olive Congregation, Milwaukee, Wis., by H. G. Brueggemann. — 2. S. after Epiph. (Jan. 14): *William M. Kamprath* in St. Matthew's Congregation, New Britain, Conn., by Emil W. Sonstroem. — *H. A. Weinrich* in St. John's Congregation, Keystone, Iowa, by A. W. Brauer.

Anniversary

On the 1. S. after Epiph. (Jan. 7) St. Matthew's Congregation, *Cleveland, Ohio* (Edgar Luecke, pastor), celebrated its 60th anniversary.

Call for Candidates

Since the Board of Directors of Synod has granted the request of the Board of Control of Concordia Academy, Portland, Oreg., for a regular fourth professor, who is to be president of the institution, the Board of Control, with the sanction of Synod's Board of Directors, herewith urges all congregations of Synod to nominate suitable candidates for this position.

The new professor, besides assuming the duties connected with the office of the presidency, is to be head of the department of religion and is also to teach other branches as conditions may require.

Nominations should by March 24, 1945, be in the hands of —

E. Eichmann, *Secretary*
Board of Control
3728 N. Commercial Ave.
Portland 12, Oreg.

Additional Nominations for the Chair of Biology, Concordia Teachers College, River Forest, Illinois

The following are the nominations for the Chair of Biology, supplementing the list of Nov. 21, 1944.

Mr. Paul Bierwagen, Wauwatosa, Wis., nominated by Pilgrim Congregation, Wauwatosa, Wis.
Rev. Roland A. Dede, Mellen, Wis., by Trinity, Sheboygan, Wis.
Mr. Paul Engelmann, Lakewood, Ohio, by Zion, Schenectady, N. Y.
Mr. Walter Gerth, Princeton, Wis., by Mt. Olive, Chicago, Ill.; St. Matthew, Fairfield, Ill.
Prof. John Klotz, Mankato, Minn., by St. Paul's, Concordia, Mo.; St. John, Sherwood, Ohio; Trinity, Oak Park, Ill.
Prof. A. E. Kunzmann, Winfield, Kans., by Trinity, Lansing, Ill.; Holy Cross (Pastor Sich), Chicago, Ill.
Prof. Huber Ludwig, Blair, Nebr., by St. John, Berlin, Wis.
Prof. Frank B. Miller, Morehead, Ky., by Our Savior Congregation, Aurora, Ill.; Trinity, Manistee, Mich.; Christ Congregation, Forest Hills, Wilkinsburg, Pa.; Trinity, Mt. Oliver, Pittsburgh, Pa.
Prof. O. B. Overn, St. Paul, Minn., by Zion, Beecher, Ill.
Mr. A. E. Petersen, Bryan, Tex., by Bethel, Bryan, Tex.
Prof. Aug. C. Rehwaldt, Milwaukee, Wis., by Immanuel, Chicago, Ill.

All information pertaining to these candidates should by March 15, 1945, be in the hands of —

P. L. Kluender, *Secretary*
Board of Control
702 N. 11th Ave.
Melrose Park, Ill.

Nominations for the Presidency and the Second Professorship at Synod's Buenos Aires Seminary, Argentina

Prof. Paul Bretscher, St. Louis, nominated by St. John's Congregation, New Minden, Ill.
Prof. A. O. Fuerbringer, Seward, Nebr., by the Luth. Congregation at Crespo, Entre Rios, Argentina; St. Paul's Congregation in Belgrano, Buenos Aires; Christ Congregation at Monte Carlo, Misiones, Argentina.
Prof. Alb. Lehenbauer, Buenos Aires, by the Luth. Congregation at Guatrache, Argentina.
Rev. P. G. Nau, Columbus, Ind., by Redeemer Church, Kokomo, Ind.
Rev. G. F. Rautenberg, Macia, Argentina, by the Luth. Church at Macia, Argentina.
Prof. A. W. Reese, Concordia, Mo., by St. Paul's Church, Nokomis, Ill.; St. John's Congregation, Random Lake, Wis.; Trinity Church at Nokomis, Ill.
Dr. Paul Scheip, Porto Alegre, Brazil, by the Luth. Congregation at Coronel Suarez, Argentina.
Rev. Harry Smith, Brownsville, Tex., by Trinity Congregation, New Haven, Mo.
Rev. C. F. Truenow, Lucas Goncales, Argentina, by Cross Church, Viale, Argentina; St. Paul's Church, Galarza, Argentina; St. John's Church, San Juan, Argentina.
Rev. A. C. Waechter, Bunker Hill, Ill., by the Luth. Church at Crucecitas, Viale, Argentina.

The Board of Missions for South America will meet at 77 Washington St., Chicago, March 9. All communications regarding any of the above mentioned nominees should be in the hands of the undersigned not later than March 8, 1945.

For the Board of Missions for S. America
C. F. Lehenbauer, *Secretary*
R. 1, Nokomis, Ill.

Announcements

Mr. Paul Bunjes of Wausau, Wis., has been elected to the Chair of Music at Concordia Teachers College in Seward, Nebr., and Pastor H. F. Werling of St. Paul, Minn., to the Chair of Religion and the Social Sciences.

I. C. Heinicke
Chairman, Board of Control

Seward, Nebr., February 2, 1945

On January 31 Rev. Theo. E. Hoelter of Reno, Nev., was elected to the vacant professorship at Concordia College, Edmonton, Alta., Can.

Arthur Appelt, *Secretary*
Electoral College for
Edmonton, Alta.

Requests

Please send names and addresses of Lutherans moved to Troy, Watervliet, Green Island, Lansingburg, and Cohoes, N. Y., and of Naval Cadets at R. P. I. to

Rev. Arthur Gerhardt
4 King St., McKownville
Albany 3, N. Y.

Wanted

Pews for mission at Webb, Iowa. Write

Rev. Wm. Stock
Ayrshire, Iowa

The Lutheran church at Cambridge, Nebr., is in need of an *altar* and *pulpit*. If any congregation has any of these or both not in use and is willing to dispose of them, please write

Rev. N. L. Bultman
Indianola, Nebr.

In our mission field, Nigeria, West Africa, several *electric generating plants*, either fuel oil or gasoline burning. Write, giving details, to

Rev. Justus P. Kretzmann
3953 Roland Blvd.
St. Louis 21, Mo.

Mission congregation needs *baptismal font*. Any congregation wishing to donate or sell one will please write

Rev. E. H. Albers
3406 11th Avenue
Columbus, Ga.

Available

Zion Lutheran Church at Beecher, Ill., has a velvet *altar and pulpit covering* in good condition that may be had free of charge except for transportation cost. Address

Rev. H. J. Wunderlich
Box 144, Beecher, Ill.

Changes of Address

Rev. Claude Ankney, 4801 Lee Road, Cleveland 5, Ohio
Rev. A. H. Birner, Stratford, S. Dak.
Rev. W. H. Bouman, R. 7, Box 108, Fort Wayne 8, Ind.
Rev. A. C. Esch, R. 1, Guide Rock, Nebr.
Rev. W. B. Gummelt, 707 S. W. Seventh St., Perryton, Tex.
Rev. Robert C. Haupt, 4354 Boyd Ave., New York 66, N. Y.
Rev. H. H. Kespohl, 1801 W. Randolph, Enid, Okla.
Rev. E. C. Kuehn, 1112 E. Fifth St., Royal Oak, Mich.
Rev. Dan Ludwig, 3138 S. Home Ave., Berwyn, Ill.
Rev. R. J. Schmidt, 3664 Neosho, St. Louis 16, Mo.
Rev. William T. Schreyers, *c. r. m.*, Apt. 2, 427 Burk St., Oakland 10, Calif.
Rev. D. C. Schroeder, Box 84, Klickitat, Wash.
Rev. M. Stuebe, 2353 N. E. Third Ave., Camas, Wash.
Ralph T. Appelt, 440 S. 24th Ave., Bellwood, Ill.
Wm. M. Kamprath, 211 Maple St., New Britain, Conn.
A. C. Krallmann, Elwood, Nebr.
Walter M. Mueller, 1615 N. Meade Ave., Chicago 39, Ill.
Harold T. Stelzer, 5296 Lakewood, Detroit 13, Mich.
H. A. Weinrich, P. O., Box 256, Keystone, Iowa
J. A. Weiss, *emer.*, 2716 Hermansan, Saginaw, Mich.

To Our Subscribers

It has been our custom to retain the names of our subscribers on our lists for two numbers after the subscription has expired, so that the subscription could be continued without interruption in case a renewal came in late. We were very happy to follow this plan at extra expense, but we are now unable to continue this policy because of present conditions.

Our Government has insisted that we reduce consumption of paper and eliminate all possible waste. Because of the restriction in the use of paper it will become necessary to discontinue subscriptions to all of our periodicals with the last number paid for under the subscription agreement. We shall, however, continue our policy of reminding our subscribers of the expiration of the subscription by inserting the usual number of notices in the second last and the last numbers of the periodicals they receive. It is our sincere hope that our subscribers will co-operate with us and the Government by renewing their subscriptions promptly upon receipt of the first notice.

CONCORDIA PUBLISHING HOUSE
June, 1943

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House
3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

Aids for the Confirmation Season!

"Sponsor Letter"

Dainty, gold-bordered, four-page "Sponsor Letter." The front cover of each is carried out in a ten-color church design. The first inside page provides space for the following information: date of confirmation, name of church, address of church, time of service. The next page brings three stanzas of poetry dedicated to the sponsors, briefly reviewing the purpose and meaning of confirmation and extending an invitation to the confirmation service. A neat blossom in colors adorns the rear cover.

Available with German or English Text

Size of folder, 3¼ × 4½ in. Each in white envelope

PRICE

Single copy, 5 cents

Dozen, 50 cents, and postage

The German edition of these folders is similar in all respects to the English edition, the German text being printed in elegant English type.

No. 1374

Confirmation Reunion Postcard No. 1374

Size, 3½ × 5½

Price, set of 12, 15 cents

Text: "A Confirmation Reunion Service for all who have been confirmed at _____ will be held on Sunday, _____, 19____, at _____."

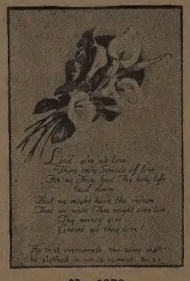
Postcard Invitations to Confirmation Services

Size, 3½ × 5½

Price, set of 12, 15 cents

These postcards bear the following invitation on address side: You are cordially invited to attend my Confirmation at _____ Lutheran Church on _____, 19____. (Here follows one line for signature.)

No. 1378. Design shows lilies. Choice poem. Text: Rom. 10:10.



No. 1378

Confirmation Invitation Folder No. 482

Size, 3⅝ × 4¼ — Colorful cover design — Each in envelope

Price: Single copy, 3 cents; dozen, 30 cents, and postage

Front cover carries attractive design of flowers. Text: "My Confirmation — Thou, Jesus, Thou alone shalt be My heart's Delight forever; No shallow pomp or vanity From Thee my heart shall sever; Thou art my Glory, Thou my Light; Thy Word will keep me in the fight; My faith shall leave Thee never. — Lord, I believe; help Thou mine unbelief." Invitation — "You are cordially invited to attend my Confirmation at _____ Lutheran Church, on _____, 19____. Services begin at _____." Back cover carries colored design of flowers.

Send Confirmation Greetings!

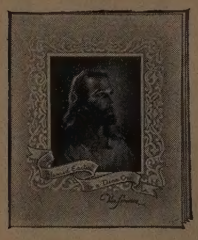
Bring joy to the heart of this year's confirmand by sending him one of these beautiful confirmation greetings. Each folder brings an appropriate religious sentiment. Attractively embellished, daintily tinted, with envelope.

Average size: 4 × 5¼

No. 698 — 15 cents, each **No. 505 — 10 cents, each**
No. 697 — 15 cents, each

Please order all cards by number

For Easter!



No. E1052

Easter Folder for Servicemen

With Scripture Text — Appropriate Sentiment

Featuring Sallman's "Head of Christ." — "A Blessed Easter to a Dear One in the Service." With envelope.

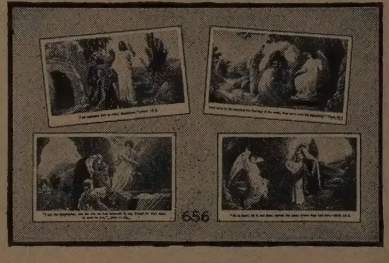
Price, 10 cents

FOR GENERAL USE

Easter Folder No. E1051. Same description as folder above, but with sentiment intended for general use. Scripture text. With envelope. **10 cents.**

Easter Folder No. E1050. Dainty flower design with Easter bells. Scripture text. Sentiment intended for general use. With envelope. **10 cents.**

Easter Postcards



No. 656 E. P.

No. 656 E. P. Four Easter designs in fine colors. Each card carries a short Scripture text relating to the picture. No special Easter message. Reverse of message side is blank. Size, 5½ × 3½.

Price, dozen, 20 cents

Beautiful Easter Crosses

No. 1 E. C. Choice crosses with four beautiful designs of Easter flowers in colors and Easter texts.

Size, 2½ × 4¼

Price, dozen, 15 cents

For confirmation gift suggestions write for our 1945 Home Catalog.

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